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VOL. 39. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, FEBRUARY 8, 1902.

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IF WE BUT KNEW.

Could we but draw the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should;
We should love each other better
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner,
All the while we loathe the sin;
Could we know the powers working
To overthrow integrity,
We should judge each other's errors
With more patient charity.

Ah, we judge each other harshly,
Knowing not life's hidden force,
Knowing not the fount of action
Is less turbid at its source.
Seeing not amid the evil
All the golden grains of good—
Oh, we'd love each other better
If we only understood. M. E. B.

BORDERLAND

Visions and Dreams.

Just before our regiment left Jaynesville, Miss. (I was home on furlough) it was said that we were going to Tennessee. At home I dreamed I saw that we would go to St. Louis, Leavenworth and the South. I always saw things as though I was present.

At Kane Hill, Ark., we were rear guard; the "Rebs" were routed and we were dismounted. Going through the timber, back of the school building I saw a pool of blood and noticed a stream from it. I put my finger in the blood and it was still warm. Then I remembered everything in my dream and this caused me to look up, and I saw a hole had been made through it some ten feet from the ground where I was standing, and turning my eyes to the school building, I saw a similar hole, made probably by a shot from our Armstrong guns, and this I also saw in my dream. I saw the town and all the country over which we traversed. I saw the regiment, after the war, returning from Leavenworth, Kan., better than anyone could see who was present, everything being so perfect.

I saw the landing of the Pilgrims at Plymouth. The ladies stayed on the "Mayflower" all Winter, the Indians watching them from far-off hills. The Indians had a presentiment of their coming fate. They cried to the Great Spirit to help them destroy their dreaded enemy. The whites learned this and buried their dead in the night, so that the Indians would not take courage and think their prayers

were heeded and continue their oppositions.

Seldom anything comes to me in sound or words, but the very soul-feeling and thoughts.

C. H. GREEN, Fall River, Wis.

A Beautiful Vision.

On the evening of Dec. 16, 1901, while in a perfectly normal state of mind and body, I saw what to me seems to have been a remarkable vision in the heavens, mostly in the northwest, which I make known in hopes that some of the wiseacres may be able to interpret it, as I believe it portends something universal in which the nations of the earth are to figure in the year 1918.

I saw with the natural eyes what seemed to be the banners or flags of all nations of earth suspended, as it were, in the clear heavens, by cords, or lines. The whole heavens seemed to be dense with the beautiful national emblems, among

which Old Glory occupied the position of prominence in the galaxy of splendor, which was the head of the column, or center around which the other emblems were positioned in proper order, some of them appearing so low as to almost touch the earth in the northwest horizon. These emblems were very beautiful in their individual selves, and gorgeous and splendid in their collective capacity.

As I was beholding these emblems, in wonder as to the true meaning of all this display, I turned slightly to the southeast and saw there a splendid train of cars, drawn by steam, moving rapidly through the air. The train seemed to be moving towards the southwest. It entered a bridge and was lost to view thereafter. In the midst of the vision I saw clearly the date, 1918, with no figures nor words about it, only the gray heavens for a background.

R. W. BOWMAN.

Interesting Experiences.

F. N. BLACKMAN.

Everyone who has had experience with children subject to croup know too well that the cough is a never-to-be-forgotten sound, as I have found out by many an anxious hour, when the life of a child, like the sword of Damocles, seemed for a time to hang by a hair.

"A Warning Vision," in the JOURNAL of Jan. 25, brings to mind one more experience in my life. In 1864 I was employed away from home, and had retired one night, when I was startled by hearing this, to me, terrifying croupy cough. I knew it did not come from anyone in the house, and as I remained awake for a time wondering, a loud rap came on my door. It proved to be a messenger with a dispatch from my wife requesting me to come home immediately, as one of my children was dangerously ill. Just at this time the railroads were blockaded by snow (I was in Wisconsin), and no cars running, my only show was a resort to the livery stable, with little hope from them, considering the condition of the highways. My application for a team was met by a prompt refusal. As fate would have it, the owner of the stable had buried a child that day, and when I explained why I was so anxious for a team, a way was soon found to his heart, as well as to my pocket.

After a 16-mile drive through snow and drifts, I arrived home and found a sick child, and its cough was exactly like what I heard in my room as above related.

On my return a few days later I told my experience to a Baptist minister I met on the train, and he said he had no doubt about that warning sound. He also told me similar experiences in his own life. The churches are full of Spiritualists who do not know themselves, and would resent the imputation, as the following will show:

Soon after the death of my wife, as mentioned in a late JOURNAL, I went to the cemetery to place flowers on her grave, when I met the widow of Mr. G—, and she remarked as she placed flowers on her husband's grave: "I believe Mr. G— hears what I say and sees what I do."

I replied: "You are a Spiritualist."

"Oh, no! I do not see why with my belief as a Baptist the spirit of my husband can not return to earth; I do not believe Heaven is a locality."

"Does not the Bible tell us that an angel took a reed and measured the length, breadth and height of Heaven; is not that a locality?"

Specimen of Spirit Writing.

Showing the same words as copied by Mrs. Sara A. Underwood.

Truth
Some of the highest truths
Love

In regard to something we disputed this was written

My wife and I
were

To the eyes and nose - Copy by S. A. U.

A man and a woman are here who wish to speak to you
Copy by S. A. U.

The foregoing are samples of the spirit-writing which came through Mrs. Sara A. Underwood, as shown in her excellent volume, which should be read by every searcher after Truth. For sale at this office. Cloth bound, \$1.00; postage, 10 cents. In paper covers, 50c; postage, 7c.

That was some 8 years ago; the question is not answered yet.

Concomitant to the above is the following: A lawyer friend of mine who was a recent convert to Spiritualism, asked me to subscribe for the RELIGIO-PHILOSOPHICAL JOURNAL, as it was called at that time, stating that it was an advocate of the Spiritual Philosophy. I had often known ministers and others to throw mud at Spiritualists, and thought it was smart, grand! So, parrot-like, I repeated what I had heard, at the same time telling my own belief. My friend listened patiently until I had run down, when he replied: "Why, Blackman, you are a Spiritualist, and are such a monumental (or words to that effect) fool that you don't know it. Subscribe for this paper and see if I am not right."

His answer pleased me and I gave him a subscription for three months, with the result that I kept on taking it. He told me the truth. That is part of "How I became a Spiritualist." There are thousands—yes, tens of thousands—in and out of the churches that are in the same mental darkness. The great question is: How can they be made to receive the light?

San Francisco, Cal.

An Interesting Seance.

JEANETTE W. CRAWFORD.

Being in San Francisco lately, I was invited to attend the services given in honor of the Angel of the Sun Order of Light, namely: Mother Sadie 3,000 years in the Sphere of Light.

On the 27th of each month this Egyptian Spirit makes her transit to Earth, materializing from the cabinet of Mr. C. V. Miller at his residence.

In this home of the Soul the arisen, purified, soul-sainted mother of the Sun Order of Light, makes radiant her expression of Life. The Seance Chapel, with its 75 occupied seats, revealed that more lay in expectancy, inasmuch as it bespoke communion between the world of Art seen, and Art unseen; for if one is filled with greatness in viewing the works of master minds of the past, there presents a vaster greatness in realizing that which becomes of present value and future security in meeting face to face the so-called "departed;" those whom we loved and still love, living to aid and encourage the life mortal in the ascending steps toward a higher use and purpose of the gifts of the Spirit.

No church could present such an atmosphere of holy influence as does this Seance Chapel. The walls are hung with emblems of the promise of Immortality for those who live under the influences of such as teach and prove the truth of angel visitations. It is a sphere of Angeldom. At one end of the Chapel is stationed the cabinet hung with heavy black drapery. It has three divisions—openings, serving the exit of as many forms at one time, which was several times verified during the seance. Upwards of 50 forms appeared. Among the many were Effie Dean, a character in Scott's novels; Lillian Roberts, daughter of Jonathan Roberts, former editor of the journal, *Mind and Matter*; Cleopatra, appearing in great brilliancy. Coming toward the highly cultured audience, she expressed these words: "Such demonstrations as manifested in this cabinet are the duplicates of the Egyptian

religion; the miracles of the Egyptian were made manifest only by materialization."

The three Fox Sisters appeared together in strength and verification of the fact that in Truth they were the children instruments of the angel world, whose manifestations staggered the minds of the past, and to-day they could revisit the earth, still proving the truth of the past, present and future. Many were the expressions of friends to those assembled, conversing audibly, giving absolute proof of their identity, and great help to their kin of earth.

Zena, an Egyptian belonging to the temple of the Sun's Order of Light, revealed her wonderful powers in her dual role of sacred song and dance, adjusting the musical plates of the Regina under her great power of materialized holding. Three times the illumination of Mother Sadie appeared. In the brilliant Light she held the Egyptian Cross to the view of every one present. This cross had not the appearance of the Crucifix, but rather expressed many forms under millions of scintillating rays, symbolizing that Light which leads out of darkness.

With blessings for humanity, the Angel of the Sun's Order of Light appeared; with blessings she departed. Bless this Angel of Light that visits the Earth—bringing power, peace and knowledge to humanity. Oh, that all would dedicate life and life's lessons anew on every 27th day of each month in communion with this Order of Light, that its rays might be reflected upon the throne of Reason and the door of Conscience. San Jose, Cal.

What is the Soul?

LIZZIE DUCKER LYNESS.

In the JOURNAL of Dec. 7 a question was asked by "Enquirer" concerning the terms "soul" and "spirit." In the following number I was pleased to read an article by Dr. Phelon on the subject, whose views, I find, are quite similar to my own. I had thought long and deeply on the subject, and suddenly it flashed upon me like a ray of light, and I have given it from the rostrum many times, but as the question was raised in the PHILOSOPHICAL JOURNAL, I take pleasure in giving it for the benefit of its readers.

"Spirit" is the one same source from which all manifestations proceed; in its oneness it is that which we call God, and—

The spirit of God is everywhere,
And the life of all is one,
From the wing of the gnat and the hum of the bee
To the central fires of the sun.

Now, each one of us is an individualized entity, an expression of that Infinite Oneness; but that which we call "I," the ego, that is the soul which we have been building in all the ages since we started out as separate entities. The soul is the concentrated extract, so to speak, the essence of the collection of experiences through which we have passed.

When we "return to the Father's house" is when we realize our oneness, when the soul recognizes its kinship with the "inter-soul" (to use Dr. Babbitt's expressive definition) of the Universe when we have grown to the plane whereon the Christ stood, who said: "The Father and I are one." The soul is the conscious, thinking, intelligent part, and it grows ever

stronger and stronger, as we utilize our experiences, questioning, pondering over them, finding out by analyzing them what has been good, i. e., constructive, healthful, exhilarating, giving us power, making us a positive entity; and thus avoid again passing through those experiences which have proven themselves destructive, iconoclastic in their effects.

Intuition is a soul sense, just as seeing and feeling are physical senses; it is the first faint gleam of the dawn of the consciousness of our oneness with Omniscience, the All-knower. Were our intuition keen enough, we would never make a mistake, for, reaching out with that soul-sense toward Infinite Wisdom, Understanding and Knowledge, we would come into touch with the All-knower, and vibrating in harmony with Him, our lives could not be discordant; there could be no false notes struck.

This soul has been ever in process of buildment—indeed, that must have been the very purpose for which we were started out as individualized entities, to build a soul, for the soul is the ego, the individual, the man; storm and struggle, and doubt, darkness and battle hedge our pathway on either side; but out of all this conflict we are evolving a soul that is growing more and more powerful, more and more luminous as it overcomes, and life, continuous life, is still before us, replete to overflowing with infinite possibilities throughout the interminable cycles of time, in the endless years of futurity.

Memory is the power of the soul to call up from the sequestered chambers of its being, the experiences that are stored therein.

The soul grows and expands by adding to its experiences; it unfolds by its power of expressing that which is within it. Emotion is the activity of the spirit stirring up the soul and awaking to life the experiences within its storehouse.

Will is an attribute of spirit, and is simply the centering of power on any given object, and power is strength in action; so "I will be what I will to be" is no passing fancy, no idle jest.

A man weakened by excesses cannot rise above the awful weights that oppress him. "Your body is the temple of the Holy Spirit," then let us cleanse the temple and drive out the lusts of appetite that weaken. We are composed of so many elements, and every atom in our bodies, and likewise our souls, is an intelligent thing, and as we are built up of so many different elements, each atom is clamoring for more of its own kind, and so there is always war going on in our kingdom; we are forever reaching out after so many different things, our desires go out in so many different directions, that we are constantly being weakened by the steady, persistent craving going out from our entire being. Let us call in our forces, master those cravings by our own indomitable will power, get self-centered, look out in every direction, but crave nothing, find out what we really need, and then go on building, calling into our being only those elements that are pure, strengthening, upbuilding, and oh, how strong and pure we will grow; how luminous; what generators of light in this dark world.

What are we getting out of life? Is it worth living? What are we building into our soul-structure? Experiences that will shed a

blessed, sweet fragrance about us, making our life a thing of joy and beauty, and a source of blessing and strength and uplift to our fellows? Or are we careless, going along haphazard, taking in any experience we happen to brush against, being a magnet for everything instead of holding ourselves positive, and making only that which is helpful and good, our very, very own, keeping along our own highway, not being contaminated by that which is polluting, keeping an impervious exterior to everything we do not want to make a part of ourselves, saying to all that is not conducive to our upbuilding: "Stand aside and let me pass; I am going on to the goal, and I cannot carry weights that will impede my progress. I will build into my life, my being, my soul, only the purest substance, that which will never need to be eliminated, that which will stand the test of fire, the consuming fire of the spirit, by which all things must be tried."

How naked and poverty-stricken and bare will some poor souls be, when the dross is burned away. It is no wonder there are so many earth-bound spirits, clothed upon still with gross materiality. Why, there would be scarcely enough left of them to make a shadow, if only the spiritual, the pure, the good, were left of them, for there is so little of it builded into their souls.

Let us each stand and look within, face ourselves, turn our pitiless gaze inward, direct it upon the soul, look unflinchingly upon it, show it no sympathy, and when we have looked it through, ask the Infinite Spirit of Love to direct its all-consuming fire upon it, and burn out all that we would see eliminated therefrom, no matter how little is left; perhaps it may be a very poor, small soul we will see after the fire has done its work, but at least it will be clean, purged of the dross, sanctified, purified, and oh, how strong, for it is not adulterated with any admixture of earthiness, and then its elements are like to the purest steel, and what a strong magnet it will be to attract only the purest and best to itself, and oh, how fast we will grow—what strong souls we will become; it is the earthiness within us that weakens us. We are attracted by the earthy elements within us to all that is earthy outside of us; but with what a steady, bright flame would we burn, if the oil (spirit), wick (soul) and lamp (body) were all clean and unadulterated, even as the spirit always is; but now, how muddy we are, how dimly we shine. Let us forthwith cleanse ourselves, that we may be a light unto the world, ever remembering that from hearts of fire and brains of flame, words of living light are evolved and sent forth on their mission, winged messengers of love and truth.

Arroyo Grande, Cal.

What is Law?

ARTHUR F. MILTON.

If we follow the logical sequence of known facts we will most likely conclude that law is intelligence pure and simple. Consciousness is implied.

Science will probably not admit this; but science omits the main factor in its investigation of law, which is man himself—the source of all knowledge and understanding. To ignore the source in this

respect is like trying to read before knowing the alphabet.

What we know of self we know of law, for it is self-knowledge that brings us within reach of the law that created us—from which we evolved.

The best comprehension we can obtain of a fact is to study the fact itself; for what we are in miniature nature is as a whole—the effect proving the cause. As man is conscious, nature is.

We know that nature is absolutely active. We also know that love is nothing unless in operation. As love is conscious and influenced for good, does it not suggest that law may be love as we experience it in small measure? And as the investigation of a fact is the best method of studying it, does it not suggest to be that fact is a method of understanding it?

Realization lies in the feeling, whatever the issue, and to feel is to know. Does science pursue this method of investigation?

As the infant finds as much nourishment in its mother's love as it does from the food it receives at her breast, so nature feeds the soul with love. It is to the soul what food is to the body—its life-principle—and he who realizes this knows what law is.

Man's longing for happiness exemplifies this. He feeds on the love of nature as much as he does on the good things of this life, and he feels its want or need in the same proportion. Thus his struggle for perfection—the soul's intuitive knowledge of attaining it.

Our Human Nature.

J. P. COOKE.

The lacking element with most of us is good nature—a loving, kindly disposition towards mankind. What is a friend? A friend is a man with a heart in his bosom, not merely a circulatory apparatus. Why cannot we live as John G. Whitier lived and died? His last words were: "My love to the world."

The school of adversity is a great school for the development of character. But let us be careful not to sacrifice the sweet humanities, the grateful juices of life. While we recognize the brotherhood of man, and notice the fact that, all in common, we spring from lower and partial conditions, yet as we ascend we add sweeter instincts, deeper humanities. We have the choice to grow deeper into love.

The gold of human life is tried in the fire. The wondrous purification is worth all that it costs. The world of selfishness is a world well lost. When we behold the graceful ornament of pure gold around the neck, or clasping the wrist, or glistening on the bosom, we do not stay to think of the dirty miners, or the sand heaps, or the coarse sieves, or the rinsings in water, or the sulphur baths, or the refining fire.

Holding the Damascus blade in our hands, we forget the black lead crucible, the carbon, the refractory furnace, the black smithy, the hissing of the metal in cold water, the lamp-black and the grease. They have all done their work and are justified. They have produced the steel, when wisely used by the intelligence of man.

If we are content to be human mushrooms, we must also be content to spring up in a night and to vanish in the morning as the heat

of the day comes on. But if we would be like the oak or the elm that will cool the air, shelter the cattle from the sweltering sun, shade the ground, break the force of the wind, save the grass from parching, and the tiny brooklets from drying up, we must stand and take the seasons as they come: the burning sunshine and the freezing cold, the pelting rain, the driving snow and sleet that cuts the face like chips of glass, the blasts from the northern hills. We must be prepared to stand bare in mid-winter, our boughs covered with ice and rattling drearily in the wind, and try to enjoy the crisp sparkle of the sunbeam that makes us glitter but does not keep us warm. But the Summer will come again and again, and man will love the tree that thrives in spite of all.

The children love it and the old men. It is an object of use and beauty in the field. Memories cluster about it! Artists put it in their pictures. Poets put it in their songs, and when it is old it is fenced about and guarded up and protected from decay by stays and iron bands. So much men feel that they owe to the trees. So much they owe, indeed, to the sun and wind, shower and sleet, to abundant food, and the cold, naked deprivations that knitted its fiber and sent its roots deep down into the soil for its sustenance. It is the indomitable life of the tree that thus mediates between inorganic nature and animal life, by converting inorganic matter into food by the vital processes; thus we have the conditions on which animal life could be produced and maintained.

This gives animal life. Rational and spiritual life remain as still higher creations. So far we have a series of forces, namely: gravitation, cohesion, chemical affinity, vegetable life, animal life, and man. In this higher life we see the upward and onward steps of creation, taking with it all that was below and adding something at every step. Every particle that coheres also gravitates, and so on up to man, in whom we find a life that is merely animal, and also that higher rational, moral and spiritual life which is peculiar to himself. Everything is carried up, and then something is added. It is not developed from what is below, or caused by it, but added to it until man is reached at the top.

Man, being reached, his life still penetrates deeper and deeper into the mysterious blue of heaven. His soul still looks on and upward, aspiring to the guiding and the guardian love of Heaven. An unknown poet gives us the story in these lines:

If all who hate would love us,
And all our loves were true,
The stars that swing above us
Would brighten in the blue.

If cruel words were kisses,
And every scowl a smile,
A better world than this is
Would hardly be worth while.

If purses would untighten
To meet another's need,
The load we bear would lighten
Above the grave of greed.

If those who whine would whistle
And those who languish laugh,
The rose would rout the thistle,
The grain outrun the chaff.

If hearts were only jolly,
If grieving were forgot,
And tears and melancholy
Were things that now are not—

Then Love would kneel to Duty,
And all the world would seem
A bridal bower of beauty,
A dream within a dream.

Col. de Rochas on Dreams.

B. B. KINGSBURY.

The dream is the subject of some observations by Col. de Rochas on a lecture of one Bergson before the Institute Psychologique at Paris recently, in course of which he criticizes the wise professor of the College of France for his timidity.

He specially objected to his statement that the subjects of dreams were "scenes of youth or infancy which we live over again in all their details."

He has a curious note in regard to suggestions made to be realized in dreams. "I have suggested," he says, "to several subjects to have during the night certain dreams. These dreams have been realized; during the entire night the sleepers have been excited and have talked, according to the statement of persons who were sleeping in the same room. The first time I had forgotten to suggest the remembrance of the dream, so I supposed that the suggestion had not succeeded, but when I had taken that precaution, I was able to hear related next morning very amusing stories, variously ornamented by the imagination of different individuals on the same theme, as, for example, their entry into Paradise. The impression refelt was so lively that one of them confided to me, in accents of regret, the profound sadness experienced by him on awaking, when he was compelled to go to his desk, and leave behind the eternal beauties to which he had become so well accustomed."

He instances the case of Varley, the eminent electrician, who had the sensation in a dream of seeing a court and a pile of timber in it and other details which, on awaking in the morning, he found to be exact, though he had not seen them, as he had arrived after dark and did not know that the hotel had a court. This instance, says De Rochas, dispels the argument that only remembrances form the subjects of dreams.

He notices another case of a somnambule of Prof. Notzing of Munich. He asked two gentlemen to suggest to Lisa a dream on a person known to them, and they suggested to the somnambule that she should dream the next night of a certain gentleman, M. F. L., a person whom she had never seen, nor had she seen the place where he lived, and, of course, to succeed, this would require clairvoyance, and that, too, of scenes at a distance. This experiment succeeded perfectly, for the next afternoon she went to the house of one of the experimenters and related her dream. She gave an exact description of his personality, his manner of talking, his dress, etc. She had seen him reposing in an easy-chair in front of the villa talked of the view from the roof of the house upon a lake, of the presence of a large, black St. Bernard dog, etc., all of which might possibly be explained by thought-transmission, but she added details in regard to there being several puppies in the house, and of the presence of a lady who did not correspond in description to the wife of M. F. L., who was recognized in a portrait of a lady friend of the family.

All these details were proven to be correct, though some were unknown to the two gentlemen at that time, and showed a knowledge of the past or of the future.

The instance of a somnambule

of Dr. Kerner is given. She would say: "At 11 o'clock it is necessary to wake me, to have certain passes made over the eyes." Dr. Kerner would secretly move the hands of the clock forward so as to make it strike two minutes earlier. The somnambule did not stir, but when the two minutes had elapsed she said to the doctor: "Now it is 11 o'clock; wake me."

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The Editor must not be held responsible for opinions expressed in the communications of correspondents.

No notice will be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, FEBRUARY 8, 1902

Prof. Chas. W. Pearson of the Northwestern University, Chicago, who recently created much comment by reason of his attacks on certain parts of the Bible, caused surprise at the chapel exercises of the university on Jan. 30 by stating that he regretted nothing he had said or written. Science is sapping the very foundation of the church creeds and dogmas.

Illinois.—The fifth annual mass meeting of Illinois Spiritualists will be held at Handel Hall, 40 Randolph St., Chicago, morning, afternoon and evening of Tuesday and Wednesday, Feb. 18 and 19. A Good-Will Camp-Fire, in the same building, will precede it on Monday evening, Feb. 17.

Mr. Colby has lately been presenting the claims of Spiritualism in Nanaimo, B. C., and on the occasion of his birthday, Jan. 13, a number of his friends met at the residence of Mr. and Mrs. Geo. Campbell, Selby street, for the purpose of giving a pleasant surprise to that gentleman. A varied and interesting program of amusements, in which all present participated, occupied the greater part of the evening. Supper was served at a late hour, and in the early hours of the morning the company separated, having thoroughly enjoyed the occasion which brought them together.

During the evening Mr. Colby was presented with a handsome dressing-case, and a lengthy address, setting forth the appreciation of his labors in that city by their presence, and stating that his presentation of the truth of spirit return was about the first that many of them had ever heard

The Spirit-World.

Some months ago we noted in the PHILOSOPHICAL JOURNAL the fact that a symposium was to appear in the *Spiritual Review*, a monthly published by our friend, Mr. J. J. Morse, in London, Eng. That symposium was commenced in the November number. It is composed of articles written in response to the question: "Where is the Spirit-World?" by Andrew Jackson Davis, Mrs. Cora L. V. Richmond, Hudson Tuttle, Mrs. Mary T. Longley, Mrs. M. H. Wallis, E. W. Wallis and many others.

The object of this symposium is to get a concensus of opinion concerning the location, condition and employments of the world of spirit—the next step in the progress of the human race. The darkness and superstition of the past ages have befogged so many millions of the human family that an intelligent conception of the matter is very rare.

This symposium is, therefore, the more acceptable because it will give through inspired media the facts and expressions of those who have passed from this physical existence into that world of realities.

What is needed is a clear and concise statement concerning conditions and locality of the spirit-world. This is necessary when answering inquirers who have heretofore believed in an indefinite Heaven, "beyond the bounds of time and space," with streets of gold and everlasting day, with nothing to do but to praise an immaterial but personal God for ever and ever. We must be able to show them with a great deal of certainty that the employments of the spirit-world are real, and that progress is eternal; that its location, though invisible to us, surrounds the earth and all that it contains, and its inhabitants are not "beyond the bounds of time and space," but are ever present with us, entering into our joys and sorrows with more than ordinary interest, and that man is his own savior—his own redeemer, "working out his own salvation," both here and hereafter, and that he cannot in any possible way have a scape-goat upon which to load his own transgressions of law.

We are spirits now and here; only for a time clothed with a physical form for the purpose of individualization, and by the development of our soul-powers to overcome the impediments consequent upon physical life, and thus be repaid by the full realization of the conditions furnished in the spirit-world when the physical form shall have been laid away as an unnecessary or worn-out garment. Should this soul-condition not be obtained in the present physical life, then it must be worked out after the change called death, and prove a part of the eternal progression in the hereafter.

Man on Mars, says Dr. E. D. Babbitt, in the *Banner of Light*, as I am told from several sources, is slightly shorter and slightly broader in his build than the people of our earth, but if he were to be placed on this earth he would weigh about the same, I think. Their heads are larger, their faces more handsome and intelligent and their intellectual and spiritual nature is far more advanced. Under the evolution of a long line of centuries more than we have enjoyed, their psychic nature has become enveloped, and it is estimated that nearly one-half of the people are clairvoyant and clair-audient. This enables them to grasp all science more rapidly and successfully than we do, especially that higher grade pertaining to the invisible and the all-potent forces that underlie the universe.

Mr. W. J. Colville had an interesting letter in the *Banner of Light* of last week in which he paid several compliments to the people of San Francisco, Seattle and other places where he had been laboring. Since leaving Seattle he has been lecturing in Philadelphia, Washington and New York, and expects to sail for England on Feb. 18 on the "Kaiser Wilhelm der Grosse," where he is expected to arrive about the first of March and commence work in the United Kingdom, according to arrangements made by the local committees. His many friends throughout the world wish him a *bon voyage*.

Science has usurped the function of the church and is giving out dogma and prophecy, says the *San Francisco Bulletin*. Its present high priest is Henry L. Bruner, head of the department of biology of Butler University. Prof. Bruner says:

Strange men, far different from those now living, will walk the earth in centuries to come. They will be a race of brainy, four-toed giants.

The future man will be a being in whom strange transformations shall have taken place, a being in which brain is master, ruling a body much larger than the body of the present man; a body which has lost its floating ribs, its vermiform appendix and its little toes, and in which many other changes have taken place.

Mr. and Mrs. E. W. Sprague, missionaries for the N. S. A., have just closed a course of public lectures on Spiritualism, the first ones ever held in Lancaster, Pa., of 45,000 inhabitants. They have organized a society of 30 members, who have applied for a charter from the N. S. A. It took a mighty effort to succeed in sowing the golden seeds of Spiritualism in a place like this, but these devoted souls were equal to it. May the angel-world stand by our side, bless this newly-prepared field; and may all lovers of light and truth send us their best thoughts and wishes. GEO. A. KIEHL.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

SPIRIT ECHOES, by Mattie E. Hull, Buffalo, N. Y. Price, 75c. For sale at this office.

Mrs. Hull was the author of "Wayside Jottings," a volume which found great favor among Spiritualists all over the country, and this volume is composed of poems, prose, inspirations coming to her at different times, and circumstances from her inspirers in the spirit-world.

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The World's Work for February publishes a most intimate view of Dr. Lyman Abbott, by Hamilton Wright Mabie (Dr. Abbott's associate on the *Outlook*). Accompanying the text is an unusual portrait of Dr. Abbott, taken by Mrs. Gertrude Käsebier.

Mr. Philip Wellby, Covent Garden, W. C. London, announces for immediate publication a second edition of "Have You a Strong Will?" by Charles Godfrey Leland, which will contain a supplement giving the correspondence between the philosopher Kant and the physician Hufeland on the subject of curing disease by the will, on the possibility of which both were agreed.

The Naturopath and Herald of Health for January presents a feast for seekers after health and strength. 10c. Published at 111 East 59th St., New York.

Carl Snyder describes the *modus operandi* of the Marconi system of wireless telegraphy in the February number of the *Review of Reviews*. Mr. Snyder shows the fallacy of the popular belief that Marconi is the "creator" of wireless telegraphy. Other men made the discoveries and inventions out of which the Marconi system has been constructed; but Signor Marconi has done the practical thing in working out the system. Edison aptly said of him: "He is in my class."

The American Debater is the title of a new monthly offering an education in oratory, debate and voice culture. \$1.00 a year. Published at Los Angeles, Cal., Workman Block.

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Paine Anniversary at San Jose.

An appreciative audience gathered at Sleeper Hall on the evening of Jan. 29 to enjoy the fine program which the Spiritual Union had prepared to commemorate—the 169th anniversary of the birth of the patriot and liberal, Thomas Paine.

Mrs. Annie L. Gillespie was the orator of the evening. In a simple and effective address she eloquently portrayed the life-work of the great liberal. She turned aside from the hero of the day to pay a tribute to that other statesman who was born a century later, and told us how, when Governor of Ohio, William McKinley had defended religious liberty by vetoing the bill to tax mediums and healers.

The program, aside from Mrs. Gillespie's address, consisted of: The opening remarks, in his usual happy style, by the chairman, Wm. Vinter; "The Coming of the King," as sang by Mr. Gillespie, received hearty applause; Mrs. H. L. Bigelow recited in a pleasing manner a poetic "Tribute to Paine," and was followed by extracts from Ingersoll's "Eulogy of Paine," impressively read by H. H. Nichols; Miss Dottie Frost sang in her own inimitable way, "Ain't That a Shame." The enthusiasm of the audience was roused by the patriotic recitation, "Our Stars Forever," given by Mrs. E. B. Marcen. A reading, "Paine and Washington," was Mr. Van Houghten's contribution. The audience was again delighted by one of Mr. Gillespie's songs, "A Memory of Mother," which preceded the address of the evening. As a finale, the audience joined in singing "The Red, White and Blue." A brief social closed a pleasant evening. E.B.M.

Los Angeles Items.

The appeal case of Dr. and Mrs. Chesbro was not called to-day in the County Court, Judge Smith announcing that all appeal cases in his court would be postponed for one week. There is not much probability of an immediate trial, judging from what I have heard, although a speedy decision is much to be desired for many reasons. The wheels of justice revolve with painful slowness and uncertainty in this city and county of the angels.

The Paine-Ingersoll Memorial celebration by the free-thinkers of this city and vicinity on Wednesday evening, Jan. 29, was in some respects unsatisfactory, although some of the features (notably the oration) were of commanding merit. The free-thought people here are now making their fourth attempt to organize a society; but, from all I hear, there is not much prospect of the proposed society having any more than an ephemeral existence. The liberals of Los Angeles are certainly lacking in the power of cohesion.

Socialism of an advanced stripe is making considerable advances among Spiritualists in this city. At a recent Sunday-morning Spiritualist meeting it was boldly announced that "Spiritualism and Socialism are identical in principles, aims and objects," and this expression met with genuine approval by the audience. While there is no fault to be found by me with the deliverance, still a consistent regard for the "eternal fitness of things" is always in order.

WILLIAM LOVEGROVE, Feb. 1, 1902.

Transition.—The Oakland Spiritual Society, at a special meeting on Jan. 26, 1902, passed the following resolutions:

"A great soul, Alfred Cridge, the eminent publicist and champion of the reform ballot known as proportional representation, and who has been an active Spiritualist for 52 years, and president of this society since its organization, passed to spirit-life on Jan. 13 at the ripe age of 77 years; and be it
"Resolved, That we, in our bereavement and loss, add a tribute of loving words to honor his memory, for his life was one great sermon of love and strenuous work to uplift the people and teach justice and mercy; and be it
"Resolved, That we, as individuals, aim to make our lives 'as pure in our purpose and strong in our strife' to do good works and utter good words as our friend, brother and president did when he was with us in his earthly form.

"Resolved, That these resolutions be spread upon the minutes of the society, and a copy be forwarded to the PHILOSOPHICAL JOURNAL, the Banner of Light, the Progressive Thinker and the Light of Truth." DR. A. L. ASTOR, Sec.
MRS. REBECCA STEWART, } Dom.
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And would we hail them with delight,
With smiles upon our faces?
Or would we hide from out of sight,
Because of our own disgraces?

Or will we be forever lost
In depths of dark despair?
Will we be pointed to the cross
Of self-denial there?

Can we no pleasure take below,
Or even give a smile,
For fear that we will have to go
Where all is coarse and vile?

Must we on humble crumbs be fed,
While here we stay on earth,
That we may prize the heavenly bread
And realize its worth?

Will we be lost for what we've done,
Or what we did not do,
Because of sins we did not shun,
Or were good deeds too few?

Will those who delve for earthly gain
And take no thoughts of heaven,
Will they in future writhe in pain
And never be forgotten?

Do we not suffer here below
For all we do that's wrong?
'Tis kindly deeds, not empty show,
That tells where we belong.

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Brotherhood and Freedom.

TO THE EDITOR:

The following is in response to the article, "Justice and Right," in the JOURNAL of Jan. 11, 1902:

Though English born, I have voiced through my pen, time and time over, ever since the opening of this campaign of murder and robbery by an imperial monarchy—a boasted world-power against a little republic of peace-loving people, whose only demand is to be allowed to peaceably enjoy their independence and the well-earned right of protection of their flag and Fatherland against the encroachment of grasping greed.

And to think of England's poet-laureate, in his latest effusion, appealing to America, the great Republic of the world, to pledge brotherhood with England and England's cause; that the

Stars and stripes and Union Jack
May float mast-high together....

And—

Should need arise, face all the world
And stand or fall together!

Austin is reputed for his inspirations being untimely and unfortunately inapplicable, but I think this time he has surpassed himself. His "cheeky" proposition is enough to make the heavens blush for him, and a voice of protest issue from the bronze lips of the Bartholdi statue. Every lover of liberty is called upon to utter protest, long, loud and deep, by pen or voice, or thought far-reaching against England's tyrant spirit of subjugation or extermination of the Boers.

Though on a sick-bed, I nerve myself to this call of duty, hoping it may help strengthen the spirit of protest. When England's love of conquest gives place to love for human-weal the world over, then, and not until then, does it become her to appeal to the American Republic for the clasp of the hand fraternal. If she chooses to fulfill the prophecy of Bismarck that "Africa will be the grave of the British Empire," America will

hardly choose to be buried with her.

Land of my birth, why wilt thou destroy thyself? I love thee, but I love humanity more than national ties. "The world is my country," so far as human rights are concerned. England's greatest need to-day is to be saved from herself—from becoming the victim of her own pride and folly.

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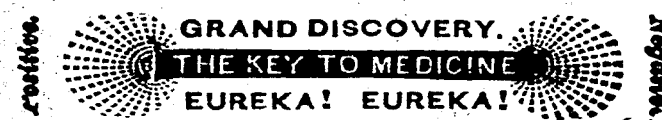
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Letter from Los Angeles.

WILLIAM LOVEGROVE.

The "test" cases of Dr. and Mrs. Chesbro, the persecuted mediums, came up, on appeal, before the Superior Court of this county, Saturday, Jan. 25; but owing to the absence of Attorney Rogers, one of the counsel in the case, the hearing was postponed until Saturday, Feb. 1. Much sympathy is expressed here for the Chesbros, and efforts are being put forth by Mrs. Gilliland-Howe and others to raise a fund to aid in defraying legal expenses. Your stirring editorial in reference to this case has excited much favorable comment and hearty appreciation.

Mr. John Slater, the test medium, was here when the excitement ran high over the result of the trial of the Chesbros in the local police court. His meeting at Odd Fellows' Hall on Sunday, Jan. 26, was one of convincing power and created a profound impression.

Mr. S. A. Howe gave an interesting lecture Sunday evening, Jan. 26, before the Truth-Seekers' Spiritual Society in memory of Thomas Paine. Memorial services in honor of that truly "grand old man" of free thought and unfettered reason, and of Col. Ingersoll, are in order here just now, there being a "Paine-Ingersoll Memorial," Jan. 29, and the Harmonial Spiritualists' Association held memorial services in its capacious hall on West Fifth St. on Feb. 2. Of both those grand apostles of mental freedom it may truly be said: "They, being dead, yet speak"—and "their works do follow them."

I am happy to hear that Dr. Ravlin, who gave such brilliant lectures at our last annual camp-meeting at Sycamore Grove, has located himself so pleasantly, as announced in the JOURNAL. The doctor's lectures gave great satisfaction on that occasion, and his many admirers and friends here wish him a hearty and fraternal *bon voyage* on the uncertain sea of physical existence.

The man Watson (or Wauston) has been in partial hiding since I last wrote you, and has been sheltered and protected by a lady who professed to know nothing of him or his whereabouts with an unblushing effrontery worthy of the well-known Ananias, and Saphira, "his wife." His last exploit in the confidence line was to order the front parlor of the said lady's residence to be newly papered, "as his mother and sister were about to arrive in Los Angeles," etc., and for this purpose he engaged the services of a Spiritualist paper-hanger, who is yet waiting for his pay. Since that he seems to have gone down to Santa Monica and the beaches, to "work" such of the inhabitants of those places as he can induce to believe his deceptive hard-luck stories. It appears he is a person of many aliases—who goes about to fleece the unwary by the use of any means he may deem fit, to obtain the money from their pockets. Everybody here is pleased that you and our esteemed Bro. Francis did not endorse him, and it is to be devoutly hoped that you may both be spared from becoming the victims of his insidious wiles.

It is announced by circular that the *Medium* is to be resuscitated, and the first number is to appear here on Feb. 20. Mr. E. M. Carlson will be the publisher.

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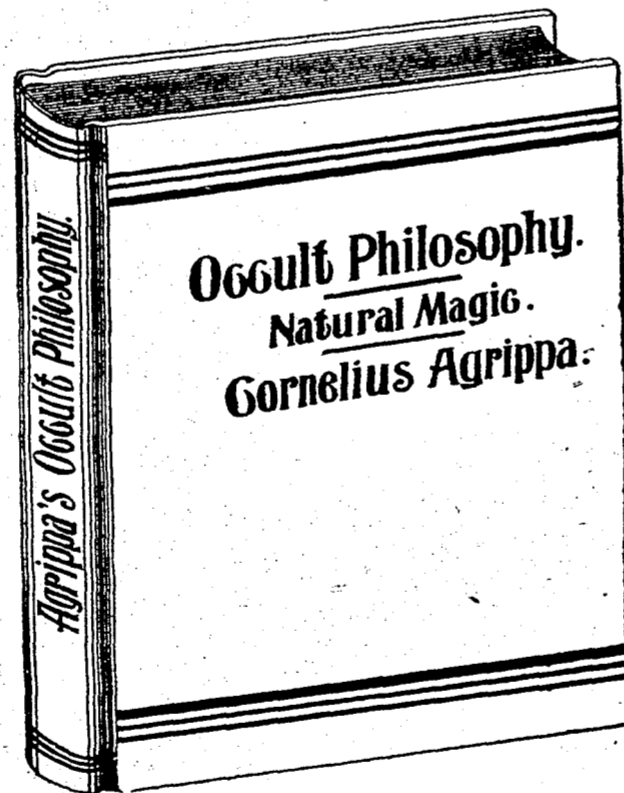
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Local News Summary.

Folsom 3044.—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. O. H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 805 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Society of Progressive Spiritualists Meets at 805 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

Phenomenal and philosophical demonstrations of the immortality of the soul by Mme. Young and Mrs. Sarah Seal occurred at 805 McAllister St., San Francisco, last Sunday evening.

The Spiritualist Temple Association met last Sunday at Woodman Hall, 521 13th St., Oakland. At 2:30 p.m. there was an interesting conference of local mediums. At 7:30 Dr. Sivartha lectured upon "The Growth of Man" to a large audience. Messages were given by Mrs. A. Smith and Mrs. W. Weir. Solos were rendered by Prof. Vaillant de la Croix, Prof. E. J. Bartholomew and Chas. F. Van Luvén.

Copies of the prospectus for the Spiritualist Temple of Oakland are being circulated and subscriptions are coming in quite freely. One gentleman of San Francisco subscribed \$1,000. So the grand work goes on. CHAS. F. VAN LUVEN.

The Hermetic Brotherhood will hold the first of a series of open meetings on Thursday evening, Feb. 6, at 8 o'clock. Friends of the order and seekers in the fields of New Thought will be welcome. Good music and speakers will be on hand. W. P. FHELOW, M. D., Elder Bro.

Memorial Services in honor of our arisen workers were held at Fraternal Hall, Oakland, last Sunday at 2:30 p.m. Remarks were made by Mrs. Drake, Mrs. Cowell, Miss Dixon, Prof. Allen and others. A letter, dated Chicago, Ill., was read from Mrs. Dr. C. Stewart, regretting her inability to be present in person, and sending greeting and love to her many friends. Music appropriate to the occasion was given by a full choir, and the floral display was tasteful and elegant.

Mrs. Cowell gave messages in the evening, and was ably assisted by Miss Dixon, a young medium who gives bright promise of the future.

Sunday, Feb. 9, at 3 p.m., a conference will be held, to be followed with messages by Mrs. Sophia Seip and other local mediums. Mrs. Cowell will occupy the platform in the evening, assisted by Miss Dixon.

Tuesday evening, Feb. 18, a literary entertainment and dance, under the auspices of the different societies, will be held at Fraternal Hall. Tickets, 10c. T. E.

Mediums' Protective Association.—Members and officers please bear in mind, important business will come up at the meeting, Saturday evening, Feb. 8, in relation to the arrest of mediums in Los Angeles. The meeting will be held in the headquarters of the State Association, 305 Larkin St. A full attendance of members and officers of the Association is desired. J. T. ROBERTS, Sec.

Miss Violet M'ore (aged 10 years, 10 months and 10 days) passed to spirit-life, Jan. 26, 1902, and the Children's Progressive Lyceum will miss her bright, lovable presence. Mrs. Lillie officiated at the funeral and with others went to Olivet Cemetery, where the body was buried. Six of the Lyceum girls attended as pall-bearers, carrying bunches of violets, which were cast into the grave. She was very mediumistic and loved the Lyceum, and said before passing over: "I shall be there next Sunday."

Parents and friends, how many of you are willing to devote an hour or two each Sunday to Lyceum work? "The harvest is ready and the laborers are few." O. H. WADSWORTH.

The Progressive Spiritualists opened their last Sunday evening meeting with a song service, in which the audience joined heartily. Mrs. R. S. Lillie then delivered an eloquent address, taking for her subject questions from the audience: "Is Re-incarnation a truth?" and "Will the spirit of unbelief destroy the churches?" The first question was answered from a scientific standpoint, and to the second question the speaker said: "The churches are doomed! Yes, doomed to discord and bigotry, and accept and teach the truth of spirit communion, and the truths taught by the once-despised Spiritualists." The religion of Thomas Paine was extolled as equal to the Golden Rule.

Dr. J. L. York responded to an invitation and spoke in his usual forcible and logical manner, particularly of the life and work of Thos. Paine. President Rider recited a poem.

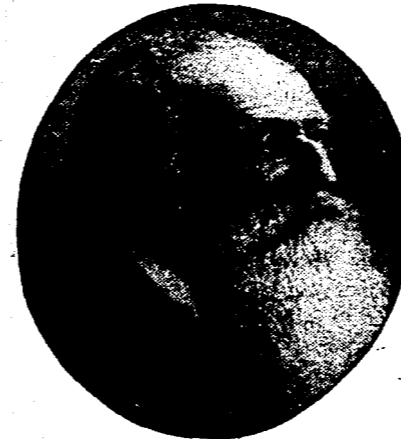
The Ladies' Aid Society, of which Mrs. B. F. Small is president, held its usual monthly social and dance at Spiritualists' headquarters, 305 Larkin St., San Francisco, on Friday evening, Jan. 31. The party partook of the nature of a celebration of St. Valentine's day. The commodious quarters of the State Association were crowded. Occidental Hall was given over to the dancers, and the parlor was occupied by a large number of card-players and spectators. Altogether, it was a great success. These parties are held on the last Friday evening of each month.

Valentine Party.—The Sunflower Stock Company (formerly the Sunflower Minstrel Club) will give a Valentine Party in Occidental Hall, on Friday evening, Feb. 7, under the management of Mrs. Jennie Robinson. There will be a musical prelude and social dance, with comic valentine programs. Those who love social card-playing will be accommodated. Remember the place and date: 305 Larkin St., San Francisco, this week, Friday.

Dr. Geo. W. Carey has returned to San Francisco and located at 634 Eddy St., near Hyde, where he will remain for two months. He intends to go to St. Louis in April and remain until after the World's Fair. Dr. Carey has added the "electro-radiator" to his biochemic treatment. It is the latest discovery along the line of electro-therapeutics. The Doctor will be pleased to exhibit and explain the radiator to all who call, or he will take it to the home of anyone who has electric light and explain its operations.

A Message of Hope

The Eminent Dr. Peebles, with an Able Staff of Assistants, has Discovered and Perfected a Treatment that Gives Hope to Every Suffering Home in the Land.



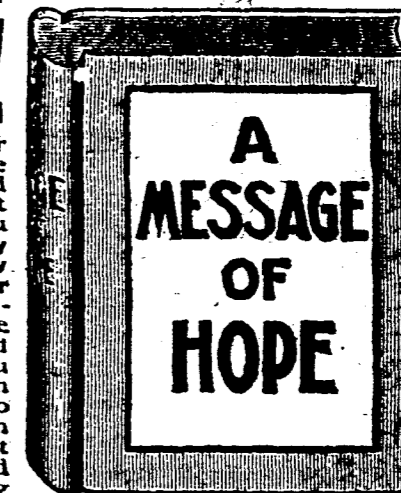
J. M. PEEBLES, M. D., M. A.

Dr. Peebles' Institute of Health, composed of some of the leading physicians of the country, have perfected their method of healing so that it can almost be said that there are no incurable diseases. This system of treatment is a combination of Medicinal Remedies, Psychic Treatments, combined with a system of Hygiene and Physical Culture, and is so perfected that any one can take it in their own home without detention from their business. Years ago the Doctor concluded that Nature had wisely provided a cure for all diseased conditions just as she had for all injuries, such as cuts, bruises, etc., and he at once set to work to discover what this mighty power might be and how it could be used. After almost half a century of persistent study and investigation, he, with his able staff of co-workers, has given to the world a perfected system of treatment that is destined to revolutionize the art of healing the sick. The entire country is astonished at the almost miraculous cures performed by these physicians, but the Doctors claim there is nothing mysterious about it at all. They say they are able to cure thousands of those pronounced incurable by other physicians because they work in harmony with and employ the mighty healing forces of Nature in addition to their mild yet potent medicinal remedies. In a perfectly natural manner it builds up the system, enriches the blood, improves the digestion and appetite, gives strength to the nerves and muscles, and repairs wasted tissues and organs, causing the invalid of many years to rejoice after having been told by the local doctors: "There is no hope for you."

Mrs. J. D. Stevenson of Hillsdale, O., in writing the Doctors after a three months course of treatment thanks them heartily for curing her of a long standing case of female trouble and falling of the womb. Miss Daisy Burke of Kalama, Wash., who was completely cured of catarrh sends a thousand thanks and says "I am almost the only person around here free of this dreaded disease." Harry McClure of Pittsburg, Pa., corner Fifteenth and Eighth streets, who had been troubled with kidney trouble and rheumatism for years writes after four years of treatment with local doctors: "I cannot express in words the hearty endorsement I give your wonderful treatment." Mrs. Joel Curtis of Methuen, N. C., writes: "I cannot thank you enough for the good you have done me. You cured me of asthma two years ago and I have not felt anything of it since. I recommend you to all suffering humanity." F. Villiers of 992 N. Francisco Avenue, Chicago, Ill. writes: "When I wrote you I was suffering the torments of the damned with my stomach and had been told by the best physicians in Chicago that I had about two months to live. As a last chance I wrote for your free observance and you told me I had a severe case of inflammation of the stomach. Under your treatment and sound advice I improved from the first and am today in better health than in years. I most heartily endorse you and recommend your treatment to all."

FREE TO ALL!

It makes no difference how serious your case may be or how long you have been suffering there is positive hope for you in this grand treatment. If you have not read their late book entitled "A Message of Hope" and do not understand their wonderful system of treatment you should write them at once for it. It will give you the key to this GRAND TREATMENT and explains fully how thousands of chronic sufferers are being cured after giving up all hope. If you will write them a plain, truthful letter about our condition they will go over your case carefully and send you free of charge a full diagnosis and their expert opinion of your case and candidly tell you what treatment you should have and the probable length of time it would take to cure you. You cannot afford to miss this opportunity to come into correspondence with these eminent physicians. They can tell you your exact condition and whether or not your case is curable and will give you their services in diagnosing and advising. ABSOLUTELY WITHOUT COST. Write them at once for their opinion on your case and their grand book, entitled "A Message of Hope." Address DR. PEEBLES INSTITUTE OF HEALTH, Dept. Battle Creek, Mich.



"Evolution but no Progress," was Henry Harrison Brown's theme Sunday evening at Odd Fellows' Building. A fine audience enjoyed the novel way of presenting the thought which was a leading up of Intelligence from general to special manifestations, and from simple to complex organisms, until in man Individuality was perfected; how, through psychical changes, man would at last overcome disease and death by gradually dematerializing or spiritualizing his body, and though still present, he would not be visible to eyes that could only see on the present plane of the senses. Next Sunday he will speak upon "Force and Sensation."

The Meeting at Unity Hall, 856 1/2 Isabella St., of the Oakland Spiritual Society on last Wednesday evening was interesting. Dr. Sol Palmbaum being entranced, gave some remarkable tests. Mrs. Drake spoke on "Evolution" and Mrs. Stewart on "Human Slavery," and Mrs. Drake responded by showing that Thomas Paine was the first to break the shackles of Christian bigotry and slavery. This was the anniversary of his birth. DR. A. L. ASTOR, Sec.

Reception.—On Wednesday evening, Jan. 29, Mrs. H. D. Wrenn gave an "at home" to a number of her friends. At the close of a pleasant evening a supper was served, which was enjoyed by all. The eminent astrologer, Prof. A. A. Holtman, was the guest of honor. Mrs. Wrenn was assisted in receiving by Mrs. Lucille Wrenn.

We Are Glad to report that brothers B. F. Small, W. T. Jones and M. S. Norton are able to resume their regular work again, after illness of several months.

Col. Hopkins' Propaganda Fund.

[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]
Before announced.....\$35.00
R. B. Dickie..... 1.00
Mrs. Blanche S. Davis..... .50
Deficit, Dec. 31, 1901, \$14.20.

Mrs. Scott-Briggs, of Los Angeles, is a duly accredited agent for the PHILOSOPHICAL JOURNAL, and we hope she may take many subscriptions in and around Los Angeles.

Flowers were read and questioned answered by Mrs. C. J. Meyer last Sunday evening at 385 McAllister St., San Francisco.

Spirit Messages were given by Mrs. Eberhardt last Sunday evening at 3250 22nd St., San Francisco.

Death and Afterwards, by Sir Edwin Arnold. Price, 75 cents. For sale at this office.

CONFUCIUS.

His Life and Moral Axioms, by Marcus R. K. Wright. The only copy in the English language. For sale at this office. Price, 25 cents. Postage, 2 cents.

The Lyceum Banner,

A monthly journal for Conductors, Leaders, and Members of the Children's Progressive Lyceum. Edited by J. J. Morse, assisted by Florence Morse. 1s. 6d. per year (40c) post free. Florence House, 36 Osnaburgh street, Euston-road, London, N. W. England.